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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

Published Monthly by the Central Committee of the

Woman's Boards of Foreign Missions

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Subjects for Auxiliary Meetings, 1920

JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
FEBRUARY	Chosen.	AUGUST	China.
MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXVI JULY, 1921 No. 7

Suey Leen—A Changed Life

DONALDINA CAMERON

IN SENDING US this appealing story Miss Cameron writes: "It is only one story but it is typical of many lives gathered into this Home of ours. I think the children's picture will speak more than any words of ours for these little ones whom we are trying to protect . . . To tell the truth I have found it hard to work with any degree of enthusiasm since the word came that my dearly-beloved friend, Dr. Halsey, had gone Home. I find myself standing still in the midst of this busy, busy material life trying to realize this sudden, complete transition which has swept our dear friend and wise counselor beyond our ken."

One of the rescued.

"WHO ART THOU, LORD?" To all of us is not given the clarity of vision that was Paul's, to see the Master beyond the miracle. But dim indeed must be the eyes that can look out for any length of time upon the lives in a Chinese Rescue Home and fail to catch some of the glory reflected in the faces of those whom God has plucked out of the depths, and through whom His grace and love are revealed.

Contrasts make impressions vivid, unforgettable! That is why some of us love the picture of Mary with her alabaster box; of Peter's denial over against that later Peter,—the "Rock" on which Christ promised to build His Church! And we delight beyond measure in present-day lives transformed by that same power.

Such was, or is, Suey Leen. And he who sees the striking contrast between what was and now is must confess that a Power unseen but deeply felt has wrought the change. And to the question, "Who?" there is but one answer possible,—"It is the Lord!"

Hardly more than a year before the time of this writing, Suey Leen was a hopelessly-debased, opium-drugged slave, whose illicit earnings were spent in gambling and smoking by as low and degraded a man as sin and debauchery can produce. Together these two had fled from the girl's former master in San Francisco Chinatown and taken refuge in a southern city. They tried to hide, but were traced by their common enemy, and a price put upon their heads. Almost penniless and at bay, escape to China seemed the only hope. But where was the money to be had? In only one way,—robbery. The man, old in the ways of evil, conceived the plan which he secretly carried out. There was a fellow-countryman who kept a little shop in that Chinese community. It was generally conceded that in the safe of the small store were hoarded several thousand dollars. If that money could be secured it would buy a way to safety and plenty in China. In the early morning hours the plan was carried out, and another life fell victim to the far-reaching evils of Chinese slave traffic. A life was sacrificed, but the gold that the murderer sought never reached his hands. An alarm was sounded; the murderer fled, and the only hiding place that offered shelter was the room of the miserable slave girl, the unwitting cause of that dreadful crime.

He was followed and seized by officers. In the excitement Suey Leen was accidentally shot. Almost a physical wreck, through ill-health, opium and fear, this last terrible chapter in her life was too much. She tried desperately to end it all by suicide. Merciful hands prevented this, and at last she was conveyed to a Sanitarium where barred windows and

Chinese Children from Tooker Memorial School, Oakland, California. They will never share Suey Leen's fate; Tooker School found them in time!
Photo. sent by Miss Cameron.

two vigilant nurses were needed to save her from herself.

At this critical time friends passed that way and heard the story. Could they help in such a sad plight? How utterly hopeless such a situation appeared; but there stood near the One "Whose we are and Whom we serve." Through the gentle sympathy and wise counsel of a Christian Chinese girl, Suey Leen finally listened to words of hope. In a few hours the course of her life was diverted into a new channel. Quiet and reason crept back to her distracted mind; but fear remained, —such fear as only a heathen slave can know.

Step by step the long journey home was accomplished (wonderful beyond words that there really is a home for such as she!). On a joyous April morning Suey Leen and her rescuers arrived in San Francisco; but the very joyousness of the glad welcome that greeted the party was a new terror to Suey Leen. Assurance of protection and friendship allayed her fears and comforted her heart.

When evening came there was a festive anniversary celebration in the Home. The newest member of our large family was utterly unable to share in the gladness that pervaded the house; but she added deeply to the heart joy of her for whose sake the family made merry, by sending to her a tiny ring taken from her own finger, with a message of love and gratitude. Weary days of illness, and brave days of struggle to overcome the effects of the pernicious drug habit formed in her old life, found Suey Leen with her face still toward the light.

After months had brought the healing and strength a Court summons came to attend the trial of the man held for murder. This was a great ordeal; but with really marvelous fortitude she met it. She desired an interview with the prisoner whose plea to the charge of murder was "not guilty." With her Chinese Bible, which she could read imperfectly, she sat near him and tearfully urged him to confess his crime and seek God's forgiveness. Her words prevailed, and the murderer was convicted but escaped capital punishment.

Suey Leen has continued to grow in spirit more and more after the pattern of her Saviour. Gratefully appreciative of what the Home has done for her she tries to make return in willing service by carrying the burden of cooking in the Chinese kitchen,—no easy task for a family of sixty. Upon her own anniversary day, it was a transformed Suey Leen who graciously entertained all the Mission Home staff of helpers, and her own group of rescued girls, at a Chinese luncheon.

When her guests stood up to offer her their thanks and congratulations, her eyes were full of tears. The party clasped hands round the table, and hearts, as well as lips, joined in the dear familiar hymn, "Blest Be the Tie That Binds Our Hearts

East view of Tooker Memorial Home.

in Christian Love." It is genuinely a bond of love that unites her friends of the Mission to the girl who was once an alien outcast, but is now a "Child of the King."

"Who art Thou" who hast wrought this new miracle? "Thou shalt call His name Jesus, for He shall save His people from their sins."

AMONG the Chinese in California the Board has organized three churches, four groups, one kindergarten and seven night-schools. The church membership is now 492. . . . During the last ten years the largest church, in San Francisco, has given for current expenses and home and foreign missions a total amount of $25,-763. . . . The most encouraging feature of the reports of the year was the number of young men from the night-school who accepted Christ as their personal Saviour and made a public confession of their faith, uniting with the church. . . . The Homes are overflowingly full, responding to ever-increasing demands from the Chinese community, and facing new problems which can only be solved through such Christian homes; they exemplify the practical along with the spiritual need for mission work.

There are about one hundred thousand Japanese in the United States . . . with six organized and fifteen unorganized churches. : . . Practically all the church buildings have been erected and paid for out of the contributions of the people, and if the work continues to grow in coming years as in the past, the Japanese Christians should in time be able to take care of the entire work among their countrymen in our own land.

Among the Koreans in California the Presbyterians have charge of the work in the south of the State, while the Methodists take care of the north. . . . The first Korean Presbyterian Church in North America was organized at Dinuba in August, 1920, with one hundred and fifty members, six elders and six deacons. The Koreans have contributed toward the expenses and have sent large sums for the relief of their suffering fellow-countrymen in Korea.—From *Annual Report of the Assembly's Board of Foreign Missions.*

"THIS WEEK over twenty young Siamese students will sail for U. S. A., to continue their studies. A few of them have had some Christian teaching at our Christian College here, but all are sent by this government and have in sight preferment in Government Service. How we long to have them come back Christians, such Christians that they may be strong enough to witness for Christ here where that witness would count for so much! Of all the good things they find in America, may nothing seem as of as much worth as the Gospel of Christ, and we pray that in coming back they may help us in convincing these people of their one great need. Pray that we may have part in the great awakening that follows in the path of the New Era Movement. May we be permitted to see those so long lulled to sleep by their Buddhist teaching, aroused and crying out for the Living God!

(*Mrs. J. B.*) *Mary Dunlap.*

BANGKOK, SIAM.

JAPANESE PRESBYTERIANS and Congregationalists unite in publishing a neat little church-paper called *Shin chi Len*, meaning *The New Heaven and New Earth.* It has a large circulation and has accomplished much good.

THERE is a great deal of agitation at present over the opium question. Recently the government bought all of the drug which the opium combine had on hand, and ordered it to be burned—twenty-seven million dollars' worth in all. The poppy plant is still being grown in some provinces, but we all hope that this may be a step toward the final eradication of the whole evil. Another question that is occupying our attention is that of the American brewers coming here. We all trust that the protests which are being sent in will be effectual, for poor China has enough evils of her own to contend with.

(*Mrs. J. Winter*) *Laura E. Brown.*

TENGCHOW, CHINA.

Japanese Buddhist Church, or Temple, San Francisco. The building on the left is that of the Y. M. B. A.

Buddhism in Our Own Country

(Rev. Dr.) Ernest F. Hall

On a recent Sunday morning, while other Christians were going to the various Christian churches, I made my way to the "Buddhist Church of San Francisco." From one point of view it would be proper to say that I attended "divine service," because it was a service for worship, and the followers of Buddha have declared him to be divine.

The outside of the building has somewhat the appearance of a church, as will be seen from the accompanying picture, though far different from the Buddhist temples of Asia. Inside it is like an institutional church. On the first floor, opening from the vestibule, is a gymnasium, with a stage at one end for entertainments. Over the house adjoining are the letters Y. M. B. A., indicating that it is the home of the Young Men's Buddhist Association, in imitation of the Y. M. C. A.

A sign in the vestibule read, "English Service Upstairs." The room was arranged like a modern Christian church, but with Buddhist appointments. On the platform extending across the end of the room was a beautifully lacquered shrine, set off by candles and electric lamps. On the front of the platform at one side was a preaching desk, and back of it two reading desks. Chairs faced one another on opposite sides of the platform. An organ at one side below the platform was played by one of the priests. The worshippers were accommodated with folding chairs. The smell of burning incense and the oriental shrine cast over the place something of the spell of the East, but when the priests appeared in procession moving up the aisle the spell was somewhat broken, for their faces were not yellow or brown but white, and one realized that another religion than Christianity had appeared in America in conflict with the religion of its founders.

Clad in the yellow robes of Buddhism three Anglo-Saxons, two priests and a

priestess, proceeded to their places on the platform, and the service began. It was conducted very much as would be a service in any Christian church. To guide the worshippers there were two yellow cards (yellow is the Buddhist color), on one of which was the order of service, with the words which were intended to make one feel quite at ease: "The congregation is requested to join in the ceremony and the singing." On the other cards were printed the hymns, which were sung to Christian tunes.

It would be more appropriate to call the priests ministers, and the priest in charge of the "church" the pastor, for his name on the printed order of service was "Rev." So-and-So, spelled both as an American and an Asiatic.

The minister opened the service by intoning a statement concerning "The Three Precious Ones, The Buddha, The Law, and The Society" (of Buddhists). Following that was a brief "Collect," or prayer, then the ten Buddhist Commandments, read responsively by minister and congregation, another "Collect," and a Buddhist hymn. After the hymn the minister intoned the following "Versicles," the woman minister striking a deep-toned bell, beside which she was sitting, after each Versicle:

"Praised be our Lord, the Buddha!
Praised be the Glorious One!
Praised be the Holy One!
Praised be the Wholly Enlightened One!
Praised be the Exalted One!
Praised be the Perfect One!
Praised be the Teacher of gods and men!"

Then followed a reading from the Buddhist Sacred Books and another Buddhist hymn, also sung to a familiar Christian tune. The "Address" reminded one of some sermons of ministers who preach *from* a text, for he certainly departed from the theme, which was "The Fundamental Principles of Religion." It consisted chiefly of a condemnation of the Christian Church by showing that it has no program for the help of human society, and that "people of intelligence and wealth do not go to the churches." Had he stood as long as I did on a subsequent Sunday in New York City waiting for an opportunity to be seated at the usual service in the "Old First Church," had he listened to the remarkable sermon I heard, and had he known that among the audience were many of the most intellectual people of the metropolis, he could have wished that he had been better informed concerning the Christian Church, and that he had been too ill that day to utter such an ill-timed speech!

After the audience had been given an opportunity to show their appreciation of the address by putting their contributions into a collection plate passed by the woman minister, and the singing of a hymn, "The Three Characteristics" were intoned as follows, the woman striking the bell as before after each line:

"All conformations are transitory;
All conformations are suffering;
All conformations are lacking a self.

Let all beings be peaceful;
Let all beings be blissful;
Let all beings be happy.

I take my refuge in the Supreme Buddha;
I take my refuge in His Law of Good;
I take my refuge in His Brotherhood."

The minister then read the following:

"We praise Thy Name, the Light of all; Dispenser of knowledge, Teacher of Truth, and Bringer of Enlightenment to all creatures. Praised be the Holy One, the Perfect One, the Fully-Enlightened One."

The service closed with the following Benediction:

"May the Face of Truth shine upon you, and the Wisdom of the Buddhas permeate you, and remain with you now and evermore."

The ministers then passed down the

aisle to the back of the room, where they waited and shook hands with people as they passed out.

The condemnation of the Christian Church by the Buddhists has a grim humor in it, for they have copied its forms of service and social program, even to adopting the names of "Church," "Reverend," "Collect," "Y. M. B. A.," etc., and they make use of the tunes of the Christian hymns. If the Christian Church has "cursed the world rather than blessed it," as the minister said in his address, why copy a worn-out institution?

The audience that morning was not large, and it is not likely that many Americans have become enmeshed in Buddhism. It may serve, however, as one of the little thorns to prick the conscience of the Church awake to realize that it is not fully carrying out its program.

which is dearest to him in life, his religion. Not having been shown a "more excellent way" in his own land, he has set up his shrines in the land to which he has migrated. Will the Christian Church show him that Christ is the Way which he has tried to find in the Buddha, that perfect peace is not to be found in cessation of existence, but in Christ, who told His disciples, "I am come that they might have life, and that they might have it more abundantly," and who said, "Come unto me . . . and ye shall find rest unto your souls"?

Japanese temples, or "churches," as they are called in English by the Japanese, are reported in the following places: San Francisco, Sacramento, San José, Stockton, Watsonville, Fresno, Bakersville, Hanford, Guadaloupe, Santa Barbara, Florin and Vacaville in California, and in Salt Lake City, Utah; Denver, Colorado; Portland, Tacoma and Seattle, Washing-

Interior of church, showing a funeral gathering. Photos. sent by Rev. Dr. E. F. Hall.

In the evening of that Sunday the Japanese assembled in the same "church" for their regular Buddhist service. The accompanying picture of the audience room will help one to realize that the Oriental has brought to America that

ton. In addition to these "churches" there are other places where Buddhist services are held. The "pastor" of the "church" in Seattle told me that he had eleven "missions" where he holds Buddhist services regularly, and where he

teaches the people the Buddhist doctrines. In the Hawaiian Islands, where the Japanese comprise about two-fifths of the entire population, there were recently reported to be thirty-five organized Buddhist Japanese temples and a hundred and twenty-five meeting places, with fifty-five officiating ministers.

Most of the work among the Japanese is carried on by the Hongwanji division of the Shin sect, though there are some temples also of the Nichiren sect. The former, with its center of administration in Tokyo, gives special attention to missionary work among the Japanese in Hawaii and the United States. It has a branch office in San Francisco with a resident Bishop. The Pacific Coast section of the Hongwanji Mission is incorporated as the "Buddhist Mission in America."

Besides the regular Sunday services in the "churches" there are conducted Young Men's and Young Women's Buddhist Associations, Sunday-schools, day and night-schools, kindergartens, employment offices, athletic and amusement clubs, reading rooms, etc. They are social centers for Japanese communities.

Among Americans Buddhism is rather a fad than a force, but among the Japanese it is aggressive, particularly so since it has departed from the temple forms of Japan, and has adopted the program of worship and activities of American Christianity. It makes its challenge to the Christian Church to declare its message of truth in Christ as the only Saviour.

"SO LONG as the world is organized under national states, each bent on realizing its own destiny, there must remain discriminations between the nationals of the several Powers which are not the proper object of diplomatic intervention.

Every nation must determine its own population policy.

That implies freedom to discriminate in matters of immigration. Else it might become the subject of colonization and lose its identity, or it might suffer such profound changes in its economic and social structure as to lose its character. Not even the most ardent cosmopolitans would desire America to endure passively the complete Orientalization of the Pacific States. . . .

No less must every self-conscious nation be free to determine what kind of people shall hold its agricultural lands. The trading and industrial laborers of the cities may come and go, but the agricultural population tends to remain fixed. It is the chief source of the future population of the state. . . .

Discriminations . . . as to the kind of people who shall occupy the controlling position represented by agricultural tenure, are of the essence of nationalism. It may be that we are hysterical over a small matter when we refuse to permit the few Japanese in this country to own lands. But these are matters for Americans to settle among themselves without pressure from outside.

If our disposition of them prejudices the interests of the nationals of other states, those states ought to press upon us the duty of adequate indemnification. But no good will come, in the long run, of anything beyond this. . . . Japan is rigidly exclusionist in the matter of ownership of land in Japan by foreigners. She cannot justly complain if we exercise our national discretion in like manner."—*The New Republic.*

"WE HAD a real Thanksgiving Day in our San Francisco Japanese Church. The Sunday before ten adults were baptized in this church, and at the same time five men and women were received on confession by our Harford Japanese Church. At our morning Thanksgiving service a Japanese from Imperial Valley stood up and said that he had been baptized several years ago, but his whole attention had been given to money-getting, and although he had been successful as a farmer in Southern California, his life had been very unsatisfactory. He asked us to pray for him, which we did, and he went away from the service a happier man."

(Dr.) E. A. Sturge.

SAN FRANCISCO.

"LAST YEAR a rumor came that some Americans had said that they 'would not go to a country whose hands were stained with the blood of Koreans.' The hands of Japanese Christians are not stained; neither they nor we, the missionaries, knew anything of what was going on till the American magazines and papers began to come in. Many do not even now fully realize the conditions. Instead of judging Japan, come over and help create a better atmosphere here. Please realize that Japan is not yet a Christian country; Christian ideals cannot permeate such a great empire in sixty years."

Elizabeth M. Evans.

SAPPORO, JAPAN.

EDITORIAL NOTES

THOSE ADMINISTERING famine relief funds in China report that untold good has been accomplished through the prompt and generous response of American givers. Because of continued drought the early crop in the province of Chihli has been an almost total failure, this means that in that province alone more than two millions of starving people are dependent until August upon American aid. Our missionaries have been working indefatigably, carrying on porridge kitchens, schools for children, where food is given, and visiting in the forlorn homes, always miserably poor but stripped by famine to utter bareness. Valiant service too has been given by Chinese college and high school students who have come under the influence of our Christian workers. Beginning as teachers and helpers in schools where the pupils had to be fed as well as taught, these unselfish lads have in many instances come to have entire charge of famine schools. Mr. Gleysteen writes from near Shuntefu: "The need is so great in this district that not more than half the people are being fed. One old man kept knocking his head against the ground, entreating me to give him some grain as he had been overlooked in the distribution of tickets. Of course, it was impossible to help him. There was one mother with a baby in arms and two little boys at her side. She offered me all three of these children if I would keep them from starving. That, too, was impossible; no help could be given her or them in the circumstances. These are some of the trials of a person engaged in famine relief work." And Miss Edith Gumbrell, writing from Paotingfu, also says: "Many are the difficulties of helping a limited number of people! We took a woman and little girl into our refuge and asked if her son, a young fellow of seventeen, could get along at home without her. In her desire to accept what help could be given she said he could, but after three or four days he came in from the country and begged his mother to go home with him saying he was afraid to stay and starve to death alone—the boy had had nothing to eat for three days. She left the Refuge with him, but someone reported to us and fortunately we were able to find them. The boy was brought into Paotingfu, but what is to be done with these young fellows who have no means of getting their living? The men are standing idle about their homes. In a mountain village we found three little children huddled on the *k'ang* trying to roast a root of cabbage over a little charcoal fire. One of our Biblewomen found a forlorn woman on the street looking so sick and thin that she inquired about her. That morning her mother-in-law had thrust her out from the house saying she was sick and going to die soon so she might as well leave the small store of food for the rest of them. Her husband gave her a quilt, but the mother-in-law snatched it away, saying if she was cold she would but die the sooner. We

By the gift of one of our missionaries, administered by a Chinese Christian, the people of one village in Chihli province have been kept alive by having one meal each day. This emaciated old woman was photographed just as she exclaimed: "It's awfully good to eat!"

brought her to the hospital in Paotingfu, where by the kindness of the Woman's Branch of the Red Cross, Peking, we have a fund to care for just such cases." Even those who have already given and given should still give once more, sending their gifts to any of our Boards, or direct to Vernon Munroe, Treasurer China Famine Relief, Bible House, New York City.

OF GREAT VALUE to all our workers was the Conference held last October, for one day in Los Angeles, and two subsequent days in San Francisco, attended by delegates from all Boards doing work for Orientals in the United States. Chinese and Japanese pastors of churches in San Francisco, Oakland and Berkeley were invited to sit with the delegates, contributed valuable suggestions and asked pertinent questions. Fourteen evangelical denominations maintain churches or missions among the Oriental immigrants, and also the Y. M. C. A., Y. W. C. A., the Salvation Army, the Bible Society and the W. C. T. U. Our own Church was represented by such leaders as Rev. Dr. Ernest F. Hall, Mrs. E. G. Denniston, Mrs. D. M. Thomas, Dr. E. A. Sturge, Mrs. J. H. Laughlin, Rev. W. T. Johnson and Rev. and Mrs. J. F. Kelly, formerly of our Hainan Mission. The entire Conference was entertained at luncheon by the women of Occidental District. The missions, churches and Homes of the two cities were personally inspected by the Conference, and at its sessions were discussed the successes and failures of efforts towards the evangelizing of immigrant Orientals, and plans for increased efficiency, avoidance of duplicated effort, etc. Captain Duncan Matheson, of the Detective Police Force of San Francisco, gave the Conference the benefit of his experience and observation among the Chinese and a paper on *Chinese Slavery, is it Fact or Fiction?* by our loved Miss Cameron was read by her Associate, Miss Higgins. As an interlude to this, six rescued Chinese slave-girls, in their native costume, sang in Chinese, the hymn, "Out of My Bondage, Sorrow and Night, Jesus, I Come!"

WE QUOTE one of the findings of the Conference on a vital national question: "While not arguing for a wider open door of immigration, we cannot discover that a limited number of these people constitutes a menace. On the other hand, the proposition to take from their children born in this country the privilege of citizenship we regard as un-American and un-Christian, and calculated to prejudice those American-born children against our people and our institutions. We recommend to our various National Mission Boards that they urge the President and Secretary of State to press for an honorable and speedy settlement of such features of this complex question as are purely international."

THE ASSEMBLY'S BOARD, of which he was such a valued Secretary, and those of the Church who loved Dr. Halsey for what he was and for what he did, are losing no time in planning to "keep his memory green." A Committee appointed by the Board to consider the matter of a memorial fund recommends that such a fund should be raised by voluntary gifts, that it should amount to one hundred thousand dollars, and that it should be devoted to the erection of needed buildings to bear Dr. Halsey's name. The following distribution of the fund is suggested: For erecting and equipping a Press Building in Africa, $25,000; towards the erection of the new building for the Beirut Press, $50,000; for the erection in Mexico of a Girls' School, or such other building as the Mission may report as its most urgent need, $25,000. In General Assembly, on Foreign Missions Day, May twenty-sixth, when some time was devoted to services in memory of Dr. Halsey, the announcement was made of the plans for a memorial fund, and specific notices are to be sent to the pastors of all our Presbyterian churches. A nucleus of ten thousand dollars toward the total fund is

already in hand, having been started by the clerical force in the Board's offices, who desired to remember Dr. Halsey in some more permanent way than by sending flowers to his funeral.

On returning from her visit to the East with the Woman's Deputation, Miss Conant emphasized especially the criticism by Chinese students themselves of American Christians who had permitted them to return to their own land after studying here, without having been reached by the teachings of Christianity. In this connection it is interesting to read in letters from our missionaries of two fine young American-trained men, who are outspoken Christians, holding important positions in their own country. One of these, Secretary to the Civil Governor of Shantung, is a Baptist who took his Ph.D. degree in Chicago, another is a university professor, and other foreign-educated Christians are managing daily newspapers circulating in all the provinces of China.

Ever since the Panama Exposition we have been hearing more and more of the spread of Buddhism in the United States. In California there are found twenty-four of the seventy-four Buddhist temples, but in every large city of the Pacific Coast there is at least one. Dr. Hall's article in this issue of our magazine gives a concrete description of one such temple, but Dr. Hall tells us that although this congregation was composed of Americans there are in reality very few of these who are at all interested in the Buddhist teachings, the attendants being almost exclusively Asiatics seeking something of a home atmosphere.

Occupying the upper floor of the Buddhist Temple in one of the Pacific Coast towns is the largest Chinese gambling house in the city, from which sounds of frenzied excitement are said sometimes to shatter the Buddhist calm of the service going on below. Perhaps Orientals might think they could find surroundings almost as incongruous in connection with some American churches.

A Group of District Secretaries: From left to right: Mrs. Taylor, Philadelphia; Mrs. Duguid, New York; Mrs. Silverthorn, Chicago; Mrs. Williams, Portland, Ore.; Mrs. Faris, St. Louis.

CHANGES IN THE MISSIONARY FORCE

Arrivals:

At Vancouver, Apr. 18—Mrs. James W. McKean from Siam. Address, 160 Front St., Adrian, Mich.; Dr. and Mrs. E. C. Cort from Siam. Address, 20 Bower Hill Road, South Hills, Pittsburgh, Pa.

At San Francisco, Apr. 20—Miss Lucy Starling from Siam. Address, Hopkinsville, Ky.; Mr. and Mrs. C. R. Hamilton from the Philippine Islands. Address, 1301 Beall Ave., Wooster, Ohio.

At Vancouver, May 1—Dr. and Mrs. A. I. Ludlow from Chosen. Address, 10906 Hull Ave., N. E., Cleveland, O.; Mrs. D. S. Hibbard from the Philippine Islands. Address, Fredonia, Kans.

——, May —, Mr. and Mrs. N. T. Preston from Siam. Address, Teague, Texas; Rev. Dr. Howard Campbell from Siam. Address, Box 6, Fort Sheridan, Ill.; Rev. and Mrs. Richard J. Dosker from Japan.
At San Francisco, May 2—Mr. and Mrs. M. A. Strahler from W. India. Address, 923 S. Wayne Ave., Dayton, O.
At San Francisco, May 3—Rev. and Mrs. Roy H. Brown from the Philippine Islands. Address, La Grange, Mo.
At San Francisco, May 8—Mrs. James C. Manry from N. India. Address, 54 Concord Ave., Cambridge, Mass.
At San Francisco, May 18—Mrs. M. B Palmer from Siam. Address, Parkville, Mo.
At San Francisco, May 19—Rev. and Mrs. C. L. Maylott from Siam. Address, Paso Rubles, Cal.; Rev. David S. Tappan, Jr., from Hainan. Address, care Rev. D. C. Boyd, Portsmouth, O.
At Seattle, May 19—Rev. and Mrs. L. J. Bebe from Siam. Address, Care A. M. Hadley, Bellingham, Wash.

DEPARTURES:

From New York, May 3—Mr. and Mrs. S. Higginbottom, returning to N. India.
From San Francisco, May 5—Dr. and Mrs. C. C. Hopkirk, to join the Chosen Mission; Miss Katharine H. Wead, to join Nanking University.
From New York, May 19—Mrs. Geo. C. Doolittle, returning to, Miss Alice Doolittle, to join the Syria Mission.
From San Francisco, May 23—Dr. and Mrs. J. A. Graham, returning to the Philippine Islands; Mr. and Mrs. Edgar Mitchell, to join the Siam Mission.
From Vancouver, May 26—Miss Tillie Beardsley, to join the N. China Mission.
From San Francisco, May 31—Rev. and Mrs. R. F. Edwards, to join the S. China Mission.

MARRIAGE:

At Hamadan, May 10—Rev. Ivan O. Wilson and Miss Margaret Bussdicker, both of the E. Persia Mission.

RESIGNATIONS:

Rev. and Mrs. G. W. Van Horn, of the Japan Mission. Appointed 18 8.
Rev. and Mrs. Robert C. Jones, of the Siam Mission. Appointed 1899.
Miss Elizabeth A. Churchill, of the S. China Mission. Appointed 1901.
Miss Jessie R. Bergens, of the Mexico Mission. Appointed 1916.

At a Barranquilla School

(MRS. T. H.) MARGARET R. CANDOR

AS I APPROACHED the little school to help with the closing exercises, while still half a block away I heard the children shouting the Ten Commandments. Little girls, fresh and clean in white dresses and blue ribbons, the school uniform. Little boys in white suits, which brought out more clearly their dusky features. A seat of honor on the platform was assigned to me among foliage plants of brilliant hues and beside the baby organ.

A remarkable program had been arranged, and I was specially interested in the Bible examination. The children have a good knowledge of Sacred History and many of its practical, fundamental truths. The examples given of addition must have been intended to prepare the pupils for the H. C. of L.! Potatoes---$8 per pound; rice, $12 a pound; flour, $16, etc., while wages went away up into the thousands per week. There were so many exercises and declamations that it seemed as if the twenty-one little girls and fifteen boys must have been miraculously multiplied.

After the hymns were sung little groups went out and reappeared wonderfully transformed into toothless grandmothers, fathers, wounded soldiers, broken-hearted mothers, reciting most pathetically, while a fierce battle raged (in the next room) by means of an iron tank and a few fire crackers. The final scene was a happy family reunion, when father, mother and son (?) fell on each others' necks and wept for joy! The applause almost eclipsed the noise of battle!

During most of the morning a hen in the back yard ran an opposition, announcing in loud cackling tones that she

was about to lay, or was laying, or had laid, an egg. I sat in a doorway where the sun acted as if I were a part of the British possessions for it shone on me all day. This same doorway was crowded with onlookers not in holiday attire, while a fat black pig came very near keeping me company on the platform and persisted in grunting his approbation.

The teacher looked very handsome in her up-to-date gowns, one for each session, while her one-year-old hopeful was attired more simply in Nature's garb!

COLOMBIA, S. A.

There were thirty-six numbers crowded into those closing exercises and I gave a sigh of relief when the national hymn was at last announced.

This school is the result of steady work in a little mission supported by the Barranquilla Church. The Ladies' Missionary Society pays five dollars per month towards the rent. There are meetings, a Sunday-school, and inquirers' classes held regularly, and many have accepted Christ through the efforts of our faithful workers there.

First Impressions

EUNICE R. BLACKBURN

THE HOUSES HERE are made of limestone, plastered inside and out and colored a delightful cream, blue or pink. The floors are covered with tile and are attractive, cool, and, as they are washed each day, are clean. The ceilings are very high. The doors are all double and have open places at the top with iron bars and small doors on the inside. The doors are much like the barn doors in Illinois, only higher. There are very few windows, the openings in the top of the doors serving to let in the light when the doors are closed, which is seldom. However the residents sleep with the doors shut tight, and there is much sickness and tuberculosis.

Most of the houses have large *corredors*. The two houses used by the school have *corredors* on three sides. All the houses have inside courts, and each room has at least one outside door. Even the stores downtown have the inner courts. There are no halls. To go from one room it is necessary to go through the other rooms or out of doors.

There are many palms and trees belonging to the locust family. We have orange and grape-fruit trees in the yard and several members of that family, whose names I do not know how to spell, and all of whose fruits I have not learned to like. We also have banana trees in the school garden. One has a large bunch of red bananas and the other bloomed last week. There are many small wild flowers everywhere that they never notice. The stone fences are covered with many different kinds of vines. The morning-glory vines are the only ones that I have seen before. The soil here is only a few inches thick, the limestone outcropping everywhere. So where there are vegetable or flower-gardens they must bring the soil from elsewhere in the state. The flower gardens have beautiful roses. The children bring them to school so we are almost never without flowers. The roses have all the beauty of the hothouse and the out-of-door roses combined. The vegetable gardens are kept almost entirely by Chinamen.

We have a Chinaman also for a cook. He learned to cook in the States and will not make the local dishes, so I have not much knowledge of them. Beans, corn, meat, and fresh fruit make up the principal things of their diet. The children who board here care very little for sweets and must be asked to eat their cake and pudding when we have any. They have beans of all kinds and almost of all kinds of shape. The corn is either baked under ground or boiled, then ground up and made into *tortillas*.

The people here are Indian, Spanish, Chinese, Assyrian and Korean, with all possible mixtures of these races, a few Americans and a few Germans, Swiss and English. I have not learned to tell

them apart. They are chiefly Catholics, with a few "evangelicals," a few Mohammedans and a few followers of some Hindu religion who believe in reincarnation. The Catholics here are very different from those at home. Last Monday and Tuesday we had a vacation because they were All Saints Days. One of our teachers is an English woman who is the wife of a Yucatecian. She is Catholic but not of this variety. She told me that at her mother-in-law's they killed eight chickens and made other preparations in the same proportion. The chickens were cut up, rolled in their kind of corn meal, which is damp, rolled in banana leaves and baked in the earth. The large meal is prepared, all the household saints are placed on the table and the food put around them, the family leave the room and pray in another room. The saints are supposed to come and eat what they wish, and then when things are "cold" (at least so she says), the family come and eat what they wish. In the afternoon, food that is left is taken to friends and the poor. We were brought three things, chicken fixed that way, beans, *tortilla* corn meal, and baked turkey. It was very good. If the saints like it as well as I they must be glad for the day to come! In the afternoon and the next day the people go to the cemetery and take flowers, and glasses with a little oil in them which is burned. They also pray at the images in the little box set into the tomb-stone.

Of all the customs, that which amuses me the most is the handshaking. You almost must shake hands if anyone looks at you. And by the way in Yucatan the hand is held with the palm parallel to the body and not out straight as we do. We must shake hands with the children each time when they come and again as they leave. However, there is a limit to the handshaking. The other evening an uncle of one of our boarding pupils came and in my effort to be nice I was startled by a punch and a whispered, "no, no," as I was in the midst of a hearty handshake with the driver! He had shoes on and I did not know but that he was one of the family. The people are divided into two classes, the "dressed" and the "undressed." The "dressed" wear shoes, not necessarily socks or stockings, and the "undressed" are barefooted.

They wrap their bundles in old newspaper and used gummed strips of paper to fasten the packages. There are no banks and therefore no checks so one must carry in silver or gold all the money needed. They do not deliver parcels. There is more United States money in circulation than Mexican. We cannot find a Mexican flag for sale in town. We were told we would have to go to the state house to see one. As a rule things are much higher here than in the States. At present sugar is about thirty cents a pound.

We use cistern water for drinking, but the household water is from a well and pumped by windmill. Every house has one or two windmills. A man comes every two weeks and oils the mill. Of course the water is hard and as the wells are shallow the water is not fit to drink. Besides serving to pump the water the windmills make a roost for the buzzards.

MERIDA, YUCATAN.

"PROBABLY YOU DO NOT KNOW that Filipina women hold the purse. Well, they do. As the collection was being taken, I saw one woman get a piece of money changed and reach over to give her husband part of it, while she dropped the other piece into the plate. Somehow I had visions of women in America doing that, or rather, men allowing them that privilege! Sometimes the women walk clear across the church, for the men sit on one side and the women on the other, to hand over the collection money. And sometimes the men take the walk!"

NINE DENOMINATIONS are now affiliated in the MOUNT HERMON FEDERATE SCHOOL OF MISSIONS: Baptist, Christian, Congregational, Methodist, Methodist South, English Lutheran, Friends, Presbyterians, and United Presbyterians. The School will meet at Mount Hermon, in the Santa Cruz mountains, California, July 9-16. The teacher of the two textbooks, *The Kingdom and the Nations* and *From Survey to Service*, will be Miss Frances B. Patterson, of Chicago. Bible sessions will be conducted by Dr. John Snape, of Oakland, Cal., who will also lecture on *The Eloquence of Silence*. Each forenoon, Mrs. Paul Raymond will conduct a School of Methods.

With Presbyterian Young People

Messages from Secretaries

(Mrs. John R.) Lucy P. McCurdy

Foreword: The reading of letters from presbyterial and synodical secretaries and the study of reports is an inspiration which your Acting Secretary for Young People hopes in a small way to pass on. One is again impressed with the dedicated personal ability of the synodical presidents and local leaders of young people's and children's organizations. This ability invested in leadership at home will go out in service to India, China, Africa, and to the farthest lands in the form of the money of many, the prayers of many, the service of many, the lives of many.

The Secretaries—God Bless Them!

From a new secretary: "This first year of my service as Presbyterial Secretary for Young People has been a year of preparation for real work. I have been getting accurate data about my societies and making my young people feel that I'm a real 'friend,' ready to help them in any way—not merely 'The woman who wants the missionary money sent in.' I have visited ten different churches. At four of them I have spoken on young people's work at leaders' conferences; at one, I addressed a C. E. Convention where there were delegates from five other of my presbyterial societies. I have spoken on missions at three regular society meetings and at two social gatherings. One society held a special meeting with the church prayer service, and another, in a church without a pastor, asked me to help them take charge of the coming service. For another society I wrote a paper on Missions. As our presbyterial contingent fund cannot allow me traveling expenses, I have asked each society for whom I speak to contribute two dollars toward my 'traveling fund'; this more than pays expenses to nearby places and makes it easier for distant societies. A Young People's Hour at the Fall presbyterial meeting brought me into touch with others of my workers. I am planning for the April meeting in a distant part of the presbytery. I have reorganized one group of girls who were giving well but studying little, into a Westminster Circle. Two other Circles are in prospect. A most delightful evening spent recently with two of my presidents in my own home makes me see the possibility of future social conferences with officers. My feeling at the beginning of my work, that it would be the 'personal touch' that would count most with my young people, is so well confirmed by the year's work, that I shall keep right on trying to be a 'friend' to every one in my societies."

Their Problems

1. Leaders: From Indiana: "If only leaders could be found! We have plenty of young people and children to work with." From Pennsylvania: "One band of fifteen boys, very much alive, has had to disband for lack of leaders." "A fine group of children has been obliged to disband because their leader has moved away and no one has been found to take her place." From Boston: "A group of young girl leaders promises a resumption of work and added interest." From California: "From many comes the cry for leaders for the children. Can you suggest any new methods to interest possible leaders?" From Mississippi: "No one was willing to lead. I had promised our presbyterial society that our church would report a children's organization at the next annual meeting, if I had to be the leader myself. I don't have to tell how old I am, but believe me, I am no spring chicken! And the little band seems to be

just as loyal to me as to a much younger leader." From Missouri: "How can leaders inspire others when they have not caught the vision themselves?"

Dr. Reischauer with the children and their Christmas dolls.

2. Reports: The reports from organizations are so incomplete and tardy that from two synodical societies, Baltimore and Iowa, comes the same suggestion for another year: As Mrs. Edgington, of Baltimore Synodical Society, phrases it: "In the matter of securing reports the New York Avenue Auxiliary of Washington, D. C., has appointed a secretary for young people in the individual church. Among her specified duties is that of assisting secretaries of young people's organizations in filling out report blanks and that promptly." Mrs. Bond, of Iowa, has recommended the appointment in every local missionary society of such an officer whose duty it should be to oversee the missionary work in young people's societies.

LOCAL LEADERS, MAY THEY LIVE LONG AND FLOURISH!

Encouraging News: In response to a letter from National Headquarters a local leader writes: "Well, I am going to take exception to a word you used in your letter regarding children's organizations. You say that they are 'somewhat ephemeral.' That isn't quite fair. I think they are about as long-lived as and much more wide-awake than a good many of the auxiliaries. In my own church I am president, or adult in charge, of the Happy Workers Light Bearers, the same organization I belonged to as a little child. Our 'Happy Workers' is twenty-eight years old. I now have a membership of a hundred and eighty children, the most active, interested bunch you ever saw! At our Thank Offering meeting in February, I had a hundred and sixty children present and they had $180.88 in their mite-boxes. Anything 'ephemeral' about that? And my society is only one of fourteen in our presbytery. The others are not so large but are active and with an even better prospect of *remaining alive*."

Another sends a photograph of a band of boys in Wayne, Va., taken on the twenty-fifth anniversary of the band. "More than two hundred boys have been members of this band. One of the present members is the son of a charter member of the same band."

The Year's Figures: A table of summaries from the reports received at "156" follows. The explanation that these are incomplete, and therefore inaccurate, need not be made to those who labored to get the reports in to Headquarters. More detailed statistics will be printed in the Board's Annual Report.

STATISTICS OF YOUNG PEOPLE'S ORGANIZATIONS

Districts	Total No. Organizations	Total Membership	Total Increase Membership	Total Increase Organizations
Southwest	1024	21 289	5 172	172
Occidental	374	7 499	2 220	28
No. Pacific	317	7 236	514	53
Philadelphia	3009	73 117	13 058	360
New York	1108	26 972	5 053	144
Northwest	2233	47 290	12 489	413
Total	8065	183 303	38 506	1170

STUDY CLASSES

	No. Classes		No. Classes
Young Women	164	Light Bearers	247
Westminster Guild	747	Bands	39
Westminster Circle	154	Young People	631
	Total 1982		

The Book Stall

JULIA L. MILLS

August Topic: China.

When Students Overthrew a Government, 6c; per doz., 60c.

China's Greatest Need, 5c; per doz., 50c.

Whirlwinds in China, by Mary F. Tooker, 8c; per doz., 85c.

Then and Now, China, 5c.

Listening, 2c; per doz., 15c.

The Book He Bought for an Egg, by Mary S. Stover, 1c; per doz., 10c.

NEW EDITIONS:

Why Have a "Dull" Missionary Meeting?
A helpful suggestion for a committee . . . . . 2c.

How Our Society Learned to Pray,
An inspirational story for young people, by Louise Ward Boomer . . . . . 3c.

SEND FOR THE NEW FREE LEAFLETS

Post-Jubilee Achievements
Guide Posts for the Year 1921-1922
Practical Hints
How to Organize and Conduct a Missionary Society

HOME DEPARTMENT

With the Woman's Board at Winona

(Mrs. Wallace) Jessie W. Radcliffe

In connection with General Assembly, at Winona Lake, Indiana, the Woman's Board of Foreign Missions conducted an all-day meeting on Tuesday, May twenty-fourth. There was a remarkable attendance, every seat filled and "standing room" at a premium. After prayer by Mrs. Blinn of Cincinnati, and praise, Miss Margaret E. Hodge, President of the Board, deferring her own greeting, presented Mrs. William Stewart, from Tokyo, who has just returned from Mongolia with her husband, bringing with them the Mongolian student, a Christian, at whose insistence they had taken the long journey to his land. Mrs. Stewart's brief account of their experience, and their conviction as to the call of this field, was compelling and haunting; the introduction of the Mongolian and a young Chinese student by Mr. Stewart, completed a poignant appeal, not to be forgotten by anyone present. The simple dignity and illuminating smile of this Mongolian student, the first to come to America from his entire country, won all hearts. Miss Hodge gave the history of the past year of the New Board, with its blessed results, and its hopes for the future. A brief period on methods was conducted by Mrs. Wallace Radcliffe of Washington, D. C., in the enforced absence of Mrs. E. H. Silverthorn, N. W. District Secretary. Her introduction of missionaries followed. The first, Mrs. Frederick H. Hope of Cameroun, who with her five beautiful little daughters, the youngest a laughing baby in her arms, made a picture of rare loveliness. Mrs. Hope is living at Winona, while her husband has returned to his work in Africa. The group of China Missionaries was large, its spokesman being Mrs. Calvin W. Mateer, whose message as the great and effectual door opened by missionaries was most forceful. Mrs. Swallen and daughter, about to return to Korea, spoke for Korea, while Miss McRobbie and Mrs. Goheen divided the brief moments for India between them. The veteran missionary, Mrs. J. K. McCauley, spoke for Japan, Miss Florence E. Murray for the Persia missionaries and Miss Annabel Galt for Siam.

Mrs. Guy Hamilton of Shuntefu, North China, individualized in a brief address Chinese women transformed by the knowledge of Christ, and methods used to help the destitute, until we could fairly see the group of women, stripping the down to make feather pillows, following Mrs. Hamilton into Chinese slums with the "cantankerous" Mrs. Liu whose concern for other souls outran that for her own!

The closing devotional service was conducted by Dr. Foulkes and brought the eternal message of the gift of small loaves and dried fishes, following the miracle of faith in their donor's heart, giving Christ something to work with.

The Afternoon Session opened with prayer by Mrs. Sidwell, of Indiana. The word of the new General Secretary of the Board, Mrs. Charles K. Roys, was a thoughtful analysis of the appeal to be made to the great mass of women still uncommitted to the work of missions. She contrasted the appeal of former days which had its wondrous response from our mothers. The appeal today must be individualized.

Mrs. Frederick H. Hope spoke for Cameroun, describing the peculiar and strategic conditions which the taking over of the French and German missions and the after-war situations have evolved.

The offering was made in loving memory of Dr. Halsey, Secretary for Africa, and will be used for the printing press so sorely needed in that mission.

Miss Florence E. Murray, principal

of the Faith Hubbard School at Hamadan, Persia, followed with a vivid talk on her school life and school girls after which Secretary George T. Scott of the Assembly's Board described some groups of girls memorable in his recent trip to the Far East.

Secretary Robert E. Speer gave the closing address and prayer, touching in trenchant words on the constancy and endurance of our Christian Koreans; on the tragic needs of Chinese Famine Relief; on the Assyrian Persecutions; on India's problems and on the problems in our own souls, all needing the one great Solvent.

Special Request

In ever-increasing numbers and urgency, doctors, nurses, evangelists, teachers, professional and business missionaries are needed on the field. Only PRAYER can secure them with the higher qualifications, better professional and spiritual preparation which are now required.

So the Candidate Department has set Sunday as the day on which some time shall be particularly devoted to prayer for our present and future candidates in their many needs and requirements. It asks all those who read this to add their prayers also, that the demand for new missionaries may be met and that the candidates may be much better qualified to fulfil their high calling.

A lovely thought was expressed by one who said that every Sunday while the collection was being taken in her church. she prayed for these future missionaries —thus linking together the gift of Gold and the gift of Life.

(Mrs. C. S.) Eugenia M. Green,
Chairman, Candidate Department.

"The Why and How of Foreign Missions"

B. Carter Millikin

Our ministry to the world beyond our borders is the theme of *The Why and How of Foreign Missions,* by Rev. Arthur J. Brown, D.D., Secretary of our Board of Foreign Missions. The book is just off the press and is recommended for adult foreign mission study for 1921-22. It opens wide the entire foreign missionary enterprise, than which no work is more fascinating, or more fully in line with the spirit and the command of Christ.

Dr. Brown's style is clear and interesting. He has the gift of concise and vivid statement. He makes problems real and clearly shows what steps have been taken toward their solution. Best of all he reveals the deep purpose and spirit underneath all the work of foreign missions, and shows the lofty consecration of those who are engaged in it.

The book opens with a chapter on *Foreign Missions and World Reconstruction* which shows how the principles the foreign missionary enterprise promotes are the only ones on which our troubled world can be permanently reconstructed; how the saving power of Jesus Christ—which is the foreign missionary's message—is the world's great need.

Chapter two opens a discussion of the great motives which underlie the foreign missionary enterprise and impel men and women to devote their lives to it. We are then led to analyze the *aim* of foreign missions, that we may go forward seeing clearly toward what end the work stretches.

Accounts and budgets, Boards and their mechanics, may be dry and dull—but Dr. Brown makes them live, as he shows just what they accomplish and how, and in what spirit the work of *Foreign Missionary Administration* is done. From this chapter one sees the relation of his gift and effort to the whole great work.

Next comes a chapter on *The Foreign Missionary*. It tells how he is selected, what are his essential qualifications, what training he should have, and how he should be trained. Those studying this chapter are put first in the place of the young man or woman eagerly reaching toward the field, and then in that of the representatives of the Board who make the selections.

Then we follow the Missionary to the field and see him at work—carrying the message of the Gospel by preaching, teaching and healing as did the Master Himself. One sees how vital is this great work, how it adapts itself to all types of human need and yearning, how it leads men to Christ.

And now we turn to *The Native Church*, which within a generation has developed so marvelously in nearly all our fields. What are its problems? What is its spirit? What is our proper relation to it and its leaders? Dr. Brown opens these questions and many related ones.

A chapter deals with the many criticisms which any vast and vital cause must meet—some fair and kind, some idle and ignorant, some with evident purpose to destroy. Facts are marshalled to answer them—facts and the spirit to heed all constructive suggestions and make use of them.

The book closes with a discussion of *The Home Church and the Enterprise*. We come back from fields afar to our own churches, homes, and lives to see what we are doing, what we might do, and how our contribution to this great world ministry may be most efficiently made. No course could be more timely, few as interesting. May multitudes be inspired through this intensive study, to rise up to larger, more intelligent, more joyous Missionary Service!

Visualizing Missions

(MRS. H. B.) MARGARET TAYLOR MCCRONE

"DEEPER THAN the impression made by what we hear is the impression made by what we see," was a statement made by one of the popular Conference leaders some time ago, and could you have attended any one of the Presbyterian Expositions put on in Philadelphia and Germantown, April 26, 27, 28 and May 3, 4, 5, 10, 11 and 12th, you would re-echo that statement strenuously. These Expositions are a part of the educational program of the New Era Movement and were directed by Rev. George D. Dowey, who was indefatigable in his efforts to insure their success. St. Paul's Church, West Philadelphia, Bethlehem Church, North Philadelphia, and First Church, Germantown, where they were held, were not large enough to accommodate the great number of people who desired admittance.

It is estimated that fully fifteen thousand persons were directly touched by these expositions and if it is true, as psychologists tell us, "that eighty-five per cent. of all we know is carried through our eyes," then surely the knowledge gleaned through these expositions has more than justified the thought and work put into the sixteen exhibits which portrayed the work of the Presbyterian Church, at home and abroad. The missionaries at home on furlough who for the time are living in the vicinity of Philadelphia, gave freely of their time and strength and we are greatly indebted to Mrs. J. P. Cochran, of Persia, who was hostess in a Persian home, serving tea in true Persian fashion to her visitors; to Rev. C. H. Yerkes of China, Rev. B. T. Schuyler of India, and Dr. Warren J. Miller of the Philippines for their valuable assistance in setting up the exhibits and for the gracious manner in which they helped to explain the various curios to eager listeners. The "China Exhibit" made a deep impression (which we earnestly pray may develop into *expression*), as one saw the meagre equipment with which so many of our doctors and nurses are carrying on their work and then, in contrast, the ideal hospital

equipment which had been loaned for the exhibit by a firm dealing in hospital supplies.

During the afternoons of each Exposition, the same general program was followed: Tuesday, Women's Rally; Wednesday and Thursday, Children's Meetings. At the Germantown meeting over five hundred women attended the Rally where Mr. Yerkes spoke on "The Women of China, Today," and Mrs. Cochran vividly impersonated a Persian refugee. On Wednesday and Thursday afternoons the children literally thronged into the churches to see the motion picture, "Miracle Money," which made a profound impression. It is a drama of foreign missions, portraying the service in China of a brilliant young American surgeon, who went out to the field with zeal and enthusiasm, ready to spend and be spent in the service of the Great Physician. Conditions as they really exist and then his dream of what might be if only the Church at home could catch the vision, is a thrilling challenge to service and perhaps, sacrifice. After the picture, the children were conducted by guides to the different exhibits. To look into their faces as they listened in breathless silence to the stories of children in other lands and to hear their interesting questions as they passed from booth to booth, gave new courage as one realized the knowledge these men and women of to-morrow, the future leaders in missionary activities, were gaining. Much prayer and thought had been put into the preparation of these exhibits and in carrying out all the plans but the interest of the children alone was well worth all the time and service expended for the impressions created *must* bring forth fruit an hundred fold.

At each evening meeting, a most effective pageant, "The Striking of America's Hour," depicting the opportunity and responsibility of American Christian missions in the reconstruction program of the world at home and abroad, was presented by about one hundred participants in costume. One by one, the great nations of the past, Egypt, Babylonia, Greece, Rome, are summoned for judgment, weighed in the balances and found wanting. Last of all *America* is summoned before the judgment-seat and the plea of foreign peoples in our own country and in lands across the sea for life and light presents a mighty challenge to every true lover of American ideals.

One of the exhibits.

At the closing session in Germantown, the large audience, which by-the-way filled the church in spite of a heavy downfall of rain, voted unanimously to send to the New Era Movement and to the Boards of the Church concerned, resolutions endorsing the Exposition idea and suggesting that plans be made to hold similar exhibits in the churches of our denomination throughout the country, believing the work of the Presbyterian Church at home and abroad, visualized as it is in such expositions by picture, pageant and exhibit will bring results that can be gained in no other way.

A Package of Good Seed

(MRS. JAS., JR.) MARY KERR DUGUID

IT WAS EARLY SUMMER and a glorious day! The afternoon sun filtered in glints of gold through the luxuriant vine which shaded the quiet porch. A gentle breeze just stirred the leaves and the mingled fragrance of roses and honeysuckle filled the air. After a long, hot walk how inviting it all looked—the cheery equipment of gaily-cushioned chairs and comfortable hammock; the baby of the family fast asleep in his own special and secluded corner; and my kind hostess dispensing ice-cold lemonade and feathery sponge-cake to me, her tired guest. Yet even with all this on that summer afternoon it was my spirit which received the truest refreshment.

"You will never know what your coming every three months has meant to me!" my hostess was saying. "I was so lonely and felt out of the things that meant life to me away back home. I had enjoyed our Young Woman's Society and our Christian Endeavor meetings, and though my husband, babies and home were most precious I felt I was losing my grip on God and the things of His Kingdom. Meals, sewing and the daily household duties took up so much time that the higher things were being crowded out. Then one day you came, in such a friendly way, with that wonderful big envelope just full of good things—WOMAN'S WORK, *The Home Mission Monthly, The Year Book of Prayer for Missions,* interesting stories and the latest news from the mission field—saying if I would read the literature provided I might become an Associate Member of your Society. I must confess I wanted to tell you I couldn't find time for reading, then I heard you say you would call on me every three months with new reading matter, and that settled it. We have so few callers, I am so far from my very own folk and girlhood friends that I just could not allow such a chance for companionship to slip. And what a joy it has been! I read the stories and tell them to the children. Their eager questions about the far-away people send us to the Atlas, with my husband's help we mark the mission stations, and journey from land to land using our imagination freely."

"And did you do anything with *The Year Book of Prayer?*" I asked.

"Yes, indeed, *The Year Book* is best of all. Korea was the subject of prayer for the month we started, and one of our best friends being a missionary there it was a great privilege to join so many people in prayer for her. The children, too, loved adding the name of the missionaries to their 'God bless Father and Mother.' It fairly lifted me out of self to know I could bring God's blessing down on those who were telling the Gospel story to the eager Koreans. My husband and I were surprised to learn from the *Year Book* that in Korea and other countries there are so many churches, schools and hospitals. We had not realized the great Church on the Mission Field. We are happy to work there through our prayers and gifts and to be "world-citizens." And, you know, praying for the Kingdom and knowing about the work at home and abroad aroused us to make a real effort to go to church, and, though it is a long journey, we have been taking turns, and soon the children will be ready for Sunday-school."

As my hostess was speaking my heart was singing with gladness. I had prayed so earnestly that He would use the leaflets and *Year Book* and here was His answer "above all I could ask, or think!"

"I thank you for telling me all this," I exclaimed, "and I want you to know I have enjoyed all my calls on you and looked forward to them eagerly, our friendship has been so happy! Associate friends are real friends. Business girls and teachers are associate members. They cannot come to the Auxiliary meeting, and yet want to have a part in this great work and be intelligent on the subject, so they eagerly read the literature provided.

Some of the teachers use our missionary news as 'Current Events' and our material is splendid for 'Folks in Other Lands' studies. I have on my list dear old saints who are no longer able to go to the missionary meetings but love to have literature and the news of the Society brought to them. How their eyes sparkle as they tell of the small beginnings of missionary work in the long ago and compare it with the great evangelistic, educational and medical work of today. It is a joy to fit the material for the envelopes to the needs of the different members; 'Intercessory Foreign Missionaries' and 'Pray Without Ceasing' for those who are the Lord's remembrancers; plenty of stories for mothers of young children who enjoy *African Adventurers, The Book He Bought for an Egg* and *Mother Goose Missionary Rhymes;* and the latest news from the field, often in the form of *Airplane Messages,* for my teacher friends."

"I count it one of the real joys of life to be an Associate Member," my hostess said in farewell. "I love your visits and our friendship has developed into real Christian fellowship."

Do you wonder that the walk home that lovely afternoon was "A walk with the King," and a prayer for the extension of His Kingdom in many hearts and homes throughout the land and in many far-away places across the sea through Associate Membership?

HAVE YOU A DEPARTMENT FOR ASSOCIATE MEMBERSHIP?

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation, spare not: lengthen thy cords and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left, and thy seed shall possess the nations and make the desolate cities to be inhabited." Isa., 54:2.

We feel this is God's challenge to us today, just as truly as it was to Carey in the long ago and just as wonderful results await our efforts, for God's arm is not shortened. One aim of the Woman's Missionary Society is to have every woman, young woman and child in the Church identified with the missionary work of the Kingdom.

THE DEPARTMENT FOR ASSOCIATE MEMBERS enlists professional and other business women, busy mothers, aged, invalid and other women who by force of circumstances are prevented from attending missionary meetings; it fosters systematic missionary reading; sends interested callers to homes deprived of contact with missionary activities; enjoins and magnifies intercessory prayer.

WRITE TO YOUR DISTRICT SECRETARY FOR HELP.

OFFICERS AND MEMBERS OF DISTRICT COMMITTEES, JULY, 1921

IT HAS BEEN DECIDED that WOMAN'S WORK should give to its readers the complete official list of names of those on the District Committees of the Woman's Board. If desired, this list will be brought up to date and presented in the magazine once a year. In such lists changes occur frequently. We have thought that those interested might preserve these lists for future reference, making themselves such corrections as are brought to their attention from time to time. In this issue some necessary changes are made in the lists of officers of the Board as these appear on our third cover page.—EDITOR.

PHILADELPHIA DISTRICT

Chairman: Miss M. D. Purves
Vice-Chairman: Mrs. Albert M. Barnes
Secretary: Mrs. Allen C. Thomas
Treasurer: Miss M. D. Purves

Members of District Committee

Miss Mary E. Allis
Mrs. Albert M. Barnes
Mrs. Edgar Dudley Faries
Miss Mary D. Harris
Mrs. Woodruff Jones
Mrs. Hugh B. McCrone
Mrs. A. R. Perkins
Mrs. George C. Prince
Miss M. D. Purves
Miss Janet N. Scott
Mrs. Allen C. Thomas
Mrs. Charles P. Turner
Mrs. William Watters
Miss Julia A. Wilson
Mrs. William L. Yerkes

NORTHWEST DISTRICT

Chairman: Mrs. O. R. Williamson
Vice-Chairman: Mrs. C. B. McAfee
Secretary: Mrs. A. V. Powell
Treasurer: Mrs Thos. E. D. Bradley

Members of District Committee

Mrs. O. R. Williamson
Mrs. C. B. McAfee
Mrs. D. W. Graham
Miss Frances L. Hughes
Mrs. N. C. King
Miss Minnie M. Rumsey
Miss Helen Sweet
Mrs. Thos. E. D. Bradley
Mrs. N. W. Campbell
Mrs. W. C. Covert
Miss Edith Helen Moss
Mrs. A. V. Powell

Mrs. H. C. Tillman
Mrs. F. A. Sperry

Members, Ex-officio

Mrs. A. A. Hays (Africa)
Mrs. John M. Coulter (China)
Miss Helen H. Smith (Chosen)
Miss Herma Clark (India)
Mrs. J. T. Henderson (Japan)
Mrs. F. A. Sperry (Latin America)
Mrs. William E. Clow (Persia)
Mrs. Herbert H. Smith (Philippines)
Mrs. John A. Cole (Siam)
Miss Martha M. Sarver (Syria)

NEW YORK DISTRICT

Chairman: Miss Alice M. Davison
Vice-Chairman: Mrs. Peter Stryker
Secretary: Miss Lauribel Hart
Treasurer: Mrs. G. A. Spalding

Members of District Committee

Mrs. Peter Stryker
Miss Alice M. Davison
Mrs. Wm. P. Schell
Miss Lauribel Hart
Mrs. G. A. Spalding
Mrs. Dwight H. Day
Mrs. Geo. T. Scott
Miss Jane G. Foster
Miss Mabel Waters
Mrs. James A. Webb, Jr.
Mrs. John H. Finley
Mrs. W. E. Waters
Mrs. Gordon C. Aymar
Mrs. Anthony Peterson
Miss M. L. Blakeman

Members ex-officio

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Mrs. A. F. Schauffler
Mrs. H. O. Armour
Mrs. F. A. Booth
Mrs. Robert Mackenzie
Mrs. Wilton Merle-Smith
Mrs. E. B. Cragin
Miss M. L. Blakeman
Mrs. Wm. S. Edgar
Miss Amy H. Ballard
Mrs. D. J. Fleming
Miss Anna Hubbard
Mrs. Geo. T. Scott
Mrs. Ralph C. Stoddard

SOUTHWEST DISTRICT

Chairman: Mrs. W. H. Bissland
Secretary: Mrs. H. S. Brookes
Treasurer: Mrs. B. F. Edwards

Members of District Committee

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Mrs. William Burg
Mrs. W. D. Dobson
Mrs. H. O. Pope
Mrs. C. G. Boedeker
Miss Julia E. Hyde
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Advisory Committee

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Mrs. F. H. Robinson
Mrs. C. S. Wright

Chairman: Mrs. Rawlins Cadwallader
Vice-Chairman: Mrs. E. G. Denniston
Recording Secretary: Miss Jennie Partridge
Corresponding Secretary: Mrs. Geo. A. Kennedy
Treasurer: Mrs. Guy Campbell

WOMAN'S WORK: Mrs. H. B. Pinney
Mrs. R. W. Cleland

Literature: Miss Frances Beardsley
Candidates: Mrs. L. H. Kibbe
Specific Work: Mrs. Louis Engler
Life Members: Mrs. H. H. Gribben
Mrs. Hugh Gilchrist
Librarian: Miss Annie Matthews
Associate Members: Miss Alice Rhea Moore
Young People: Miss Mae Flathers

NORTH PACIFIC DISTRICT

Chairman: Mrs. John W. Goss
Vice-Chairman: Mrs. B. A. Thaxter
Secretary: Mrs. C. J. Mathis
Treasurer: Mrs. C. M. Barbee

Members of District Committee

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Mrs. J. F. Ewing
Mrs. F. I. Fuller
Mrs. E. P. Geary
Mrs. Fletcher Linn
Mrs. Wallace McCamant
Mrs. Boudinot Seeley

Members ex-officio

Mrs. J. S. Dunning
Mrs. G. E. K. Fichtner
Mrs. J. Hunter Wells
Mrs. J. S. Bradley
Mrs. E. H. Pence

TREASURER'S REPORT
RECEIPTS APRIL 16th TO MAY 15th, 1921

New York District,	$ 2,689.37		Annuity Gifts,	2,000.00	
Northwest District,	10,629.05		Special Gifts and Relief Funds,	878.16	
Philadelphia District,	12,225.25				$2,878.16
Southwest District,	233.00				
Total		$25,776.67	Totals		$28,654.83

RECEIPTS MARCH 16th TO MAY 15th, 1921

New York District,	$ 5,657.13		Annuity Gifts,	$2,000.00	
North Pacific District,	5.00		Special Gifts and Relief Funds,	1,873.36	
Philadelphia District,	12,648.49		Legacies,	1,000.00	
Northwest District,	11,915.71				$4,873.36
Occidental District,	919.00				
Southwest District,	603.00		Total		$36,621.69
		$31,748.33			

JANET MCMULLAN, *Assistant Treasurer.*

DATE DUE

JUL 31 1986

DEMCO 38-297